

# The Spirit of Missions:

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PREACH THE GOSPEL TO EVERY CREATURE.

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### MISSIONARY REPORTS.

#### Tennessee.

*Mouth of Tellico and Loudon*—REV. J. L. GAY.

It is now nearly a year since I entered upon my duties as Missionary to the former of these posts, and until now no report has been made. The truth is, that although there has been much to encourage, yet the actual condition of things has been such that the time seemed hardly to have come for reporting. True, a promising beginning has been made; good congregations, a Sunday-school library gathered, and an inquiring interest excited among the people of the country. But we have had many hindrances, especially the want of a proper place of worship. I have officiated in private parlors, dining-rooms, piazzas, store-houses, warehouses, under covered sheds or arbors, and in groves.

But we are now to have a Church here. Ample means are provided, the work is begun, and the workmen are actually on the ground preparing for the upraising of the building. The materials are nearly all on the site and ready for use. This Church, after one of Mr. Upjohn's happiest designs, is to be of brick with marble dressings, and its entire interior finish of our own Tennessee oak. On one of the prettiest sites in the world, in full view of one of the two great thoroughfares through this end of the state, just above a ferry, on the crown of a thickly-wooded hill, commanding for many miles, both above and below, a river and mountain view of surpassing beauty, and being near the spot, where, almost a century ago, the first Anglo-American settlement was made in Tennessee;—all these will combine to make our Church here one of the most interesting temples in the land. We have seven communicants, with the prospect of a considerable addition to their number as soon as I think them prepared to become such. We have lately sustained a great loss in the marriage and removal hence of the most efficient and valuable member of the parish.

My other post is at Loudon, 14 miles below this. It, too, is on the Tennessee River, but below the confluence of its chief tributaries, 30 miles below Knoxville, and 75 above Chattanooga. It is the present terminus of the East Tennessee and Georgia Rail-road, which is to be extended up

the country toward Virginia, thence by two branches, the one toward Lynchburg and Richmond; the other through the valley towards Washington, Baltimore, and other cities of the northeast. From its position in the very heart of the United States, almost on an air-line between New-Orleans and the cities of the northeast, between Cincinnati and Louisville in the West, and Charleston in the South;—this point, the key to the trade and travel of this whole region, the centre of rich agricultural and mineral wealth, in the immediate vicinity of inexhaustible coal fields and iron mines, is destined to become one of the most important in the country.

In this town, not yet a year old, and having already a population of near 500 people, we have secured the important advantages of being first on the ground, and first in the choice of a beautiful and convenient lot given to us, upon which we have already commenced a Church-building, having the foundation laid and built up, ready to receive the superstructure which, in this case, is to be of wood, after the design of a Church in "*Upjohn's Rural Architecture*," a book, by the way, which ought to be in the hands of all country Church builders. We were also the first to hold religious services here; first in the field to collect funds, of which about \$800 are in hand, and some \$500 are promised; first to commence building, for our corner-stone was laid on the 5th of July, under the most hopeful auspices, and in the presence of one of the largest and most attentive congregations I ever remember to have seen. This edifice I have named GRACE CHURCH, in grateful commemoration of the marked kindness and favour shown to us thus far, as well as in distinct allusion to the free and unmerited grace of God to guilty perishing sinners here to be proclaimed free to all, holding out the hope that repentance and faith only can claim, and robbing men of none that His mercy permits them to indulge.

The timber for this Church is being procured, and we have the promise that it shall be completed and ready for use early in the ensuing spring. At present, your Missionary officiates on every alternate Sunday, sometimes in a warehouse, sometimes in a vacant room in a hotel, sometimes in a little schoolhouse, and at other times in a miserable old log-house half a mile distant, the only place of worship in a circuit of four or five miles around. At first no member of our Zion could be found, none who had ever even joined in or witnessed our worship; now, we number two worthy communicants. The congregation gathering here is exceedingly attentive and teachable. The Missionary's plan is always to go early with a large carpet-bag full of prayer-books, which as people come in he distributes, and presently begins to explain the service, telling them to turn to the beginning of the book, and so on through the several parts of morning or evening prayer, the chants, the psalms, the creed, the litany, &c. After this preliminary talk, he then takes his place in what answers to a desk or pulpit, and then goes regularly through the service, only that he sometimes finds it necessary to say, "Please rise," "Now repeat with me the creed," "Now turn to the litany," &c. In this way all who have books can readily be induced to join in the service with apparent profit and delight. He preaches no set sermons about the Church, but continues to talk a great deal about her and her services, and without offending any one—taking it for granted that the information he is trying to impart is just what they want to hear. In this way prejudice is disarmed, and all more or less instructed. The sermons, too, such as they get, are oftener extempore than written. Finally, he leaves it to good sound Church books, which he sells, lends, or distributes about, to carry on the work.



## Michigan.\*

*Mt. Clemens*—REV. E. MAGEE.†

"I have been unavoidably detained in forwarding my April report by a state of things which, it was hoped, a little time would alter for the better. We wish instinctively to be, in some way or other, the instrument of pleasing intelligence; because, as experience teaches, bad news throw doubt and gloom upon every association to which they stand related. But though our condition is not thus altered, it is, at least, modified. We are gaining ground. The parish has just elected a vestry, at whose hands it looks for great things the present year; and the reason why it does so is, it expects to do great things itself in order to bear them up. A Church lot has been donated. Our Ladies' Society is in active and efficient operation, and promises to tell essentially in its results upon the well-being of Missionary labours in this quarter. My health is so much better that my intention of going South is, for the present, laid aside. With a view of benefiting myself and others, I have resolved upon widening the sphere of my itinerancy by visiting in order every town in this county, since I am the only Episcopal clergyman it contains. I have already commenced holding services in three places—ranging from three to ten miles distant from my station. This, be it remembered, is with the unqualified approval of my Bishop, and does not interfere with the two services on Sunday, and an occasional service during the week at Mount Clemens. Often do I wonder, while thinking with reverence and delight of many a clergyman in the East, upon whose gifted and burning eloquence congregations, Sunday after Sunday, hang with suspended admiration, how they would succeed here in the West. To see them with a staff in hand, and *boots* on their feet, and with, perhaps, not even a coat to their back, travelling up to the ancles in mud over our unmade roads, fifteen or twenty miles a day to talk of Christ crucified to unlettered groups in log-cabins and shanties. Every man, however, for his peculiar position and his peculiar work. The East is doing much for the West—very much, both clergy and laity. May God reward them according to their works. I have tried to live during the last six months upon voluntary subscriptions which, in every possible variety, from Indian meal to the one dollar bill, amounted to \$40. You see, therefore, how very acceptable the Missionary stipend must prove to the clergyman in a condition involving a trial of this nature. I fell in lately with a Church family from the mother country, some twenty-five miles from here, consisting of six children, which their parents had kept, one after another, for baptism at the hands of a clergyman 'who,' as they said, 'would act according to their way of thinking.' This incident awakened in my own bosom many pleasing, and, at the same time, painful thoughts. Our star of hope, though a small one, is still in the ascendant. Soon may it reach its point of transit from the causes that disturb, and the clouds that dim it; and bright with the glory which companionship with that of empire reflects, may its light be one with time, and its blessings lasting as eternity."

\* In the reports from this diocese, published in the last number, the Rev. G. B. Engle's station was incorrectly stated to be "Niles," it should have been "Port Huron."

† We owe an apology to our Reverend Brother for overlooking his report when the others from this Diocese were published.

## MISCELLANEOUS.

## ATTENDING CONVENTION IN TEXAS.

BROWNSVILLE, TEXAS, July 30th, 1852.

*Rev. and Dear Brother,*—Having promised to give you some account of my trip to our convention, I avail myself of a little leisure to fulfil my promise, without waiting for the semi-annual report of my operations.

I left Brownsville on the 13th of April, in company with a man named Brown—each of us mounted upon a Mexican pony, and having between us a pack-horse, to carry our baggage and provisions. This was necessary, inasmuch as there are no public conveyances between the Rio Grande and the older settlements in Texas. The interval between the Rio Grande and the Nueces, nearly 200 miles, is a dry and uninhabited prairie. The Indians, deer, wild horses, &c., range the prairie. Game is plenty, but travellers who wish to go through quickly, without delaying to hunt, always carry provisions with them. Before we left, the commander at Fort Brown told me that the upper and nearest route to Corpus Christi was too dangerous to travel. The Indians and bands of Mexican robbers had recently committed many outrages. We therefore went by way of Padre Island, an island 125 miles long, and extending up the Gulf of Mexico to the mouth of Corpus Christi Bay. On the island we would get past the place where the Indians were worst, and would perhaps get to Corpus Christi without seeing any of them. But we were not without danger even on the island. There are Mexicans there, who tend herds of cattle, but who are prompt to rob and murder travellers whenever they can. While we were on the island, three of these fellows came to our camp, and began to quarter themselves close by us. They were all armed with the long knives which the Mexicans invariably carry—one had an axe, and another a gun. But, seeing that we were both well armed, they professed friendship, as the prairie Indians and Mexicans always do, when the strength of the party they meet is nearly or quite equal to their own. At such times they trust to attacking their victims by surprise. We therefore told these three that they must go off to a distance and camp by themselves. Camping, I would here remark, does not imply pitching a tent, or making any shelter, but merely taking possession of a place for the night. The ground is the bed, the saddle the pillow, and the sky the roof. At first the fellows declined going further—but we told them that they must do so, as we had taken that place first, and wished to spend the night alone. Seeing that we had each six shooting pistols, and that Brown had a short heavy sword besides, they at length left us, though with evident reluctance. We told them that they must not come within sixty yards of our camp during the night, that we intended to keep watch, and that if they came about us in the night, we would take it for granted that they wished to attack us, and would fire upon them without delay. We kept watch all night by turns, and in the morning found that the Mexicans had gone off in the night. We afterwards learnt that one of the three was a desperate villain, noted for his robberies and murders throughout this region. Our vigilance, therefore, was not unnecessary.

We had still another adventure, while on the island. We had staked our horses and lain down for the night, when suddenly the earth shook, and the air was rent with tremendous cries. We sprang up, and saw shadowy



figures flitting and whirling around us in every direction. We thought that it was a troop of Camanches, that had crossed over to the island to carry off horses or cattle. But we soon saw that the horses, for such they were that surrounded us, were *without riders*. We knew then that they were *wild horses*, *mustangs* they are called here. We shouted and halloed to frighten them away, and they wheeled and moved off in a body at once. We then went to see that our horses were safe, but to our dismay we found that my riding horse alone remained to us. The other two had broken from their fastenings, and run off with the mustangs. Of course we could not recover them that night, we therefore laid down again and waited until morning. In the morning the troop was not in sight. The trail was plain, however, and we could tell by it which way they had gone. We were then 100 miles from Corpus Christi. I might have put all my things upon my riding horse, and gone on, but my companion would then be helpless. I therefore offered him my horse to go in search of the runaways, and told him that I would remain where we then were, until his return. We divided our scanty stock of provisions; we had only enough for two or three days, and Brown departed. For *three days* I remained there alone on the prairie, and Brown did not return. I concluded that some accident had happened, and as I had been three days on short allowance, and had nothing but a pound of crackers left, while Corpus Christi, the nearest place where I could find relief was a hundred miles distant, I concluded that to wait longer would be to expose myself to *starvation*. I therefore packed such things as I needed most in a carpet-bag, took a can of water containing nearly a gallon and my pound of crackers, and set off on foot to the shore of the gulf. I left signal sticks, however, that Brown might be able to follow my trail, in case he ever came back at all. That day I walked about twenty miles, along the beach. About sundown I stopped and bathed in the gulf, supped on two crackers and a niggardly supply of water, and laid down for the night behind a large log that had been floated ashore in some storm. During the night a storm arose, the wind drifted the loose sand over the log, until I was completely buried under it. Towards morning, too, as the tide and the waves rose, the spray dashed over me, so that when day broke I arose wet and stiff, and with my clothing filed with sand. But life and death depended upon my getting off the island. I therefore shouldered my luggage and tramped on. By ten o'clock I had gone fifteen miles. But the hot sand and the unusual amount of walking, had by this time blistered the whole of the soles of my feet. I was therefore obliged to take off my boots and to walk on the wet sand, near the water. After going on with great pain for an hour or more, for the shells cut my feet very badly, I was compelled to stop. But I was completely worn down. Luckily, I caught a couple of little sand-crabs, and made my breakfast upon them. The crackers I wished to keep, in case other food would fail.

At that time I thought it *more than doubtful* whether I would ever see a human being again. But *within ten minutes* I heard a human voice. I looked, and saw a man riding a horse, and leading two others. It was *Brown*. He had followed the horses seventy miles before he caught the runaways. He had all our things, and had some meat and water, which he had got while hunting the horses. It was a happy meeting, and I thanked God from the bottom of my heart, for having ended my difficulties so timely.

And yet we had still many a league of wild and dangerous travelling before us. We had to cross the strait from Padre Island to the main land on *horse-back*. The distance is seven miles. In common times it is easily forded, the

water not being more than three or four feet in the deepest parts. But when we crossed, the wind was from the east, which drove the water in from the gulf. The waves, too, were running middling high. But we had to cross with as little delay as possible, therefore we set about it. For a mile or two we got along pretty well; after that the water rose so high, and the waves broke so much against our horses, that we were wet from head to foot. The water kept growing deeper, too, with every quarter of a mile, until at length, when in the middle, more than three miles from land, our horses hardly touched bottom. It was too deep for them to wade, and hardly deep enough for them to swim. They therefore plunged and laboured, until they seemed exhausted. I expected to see them fail every moment, and then our only chance would have been from swimming. But the horses struggled for life, just as *men* would; and at length, after *nearly an hour* of this dangerous mode of voyaging, the water began to grow more shallow. After having been nearly *four hours* in crossing, we got upon terra firma. The horses could hardly stand; we therefore unsaddled them and rubbed them, and stopped for the night. But we were obliged to pass the night *without water*. The next morning we arose early, and about noon came to Corpus Christi. We had been without drink, both horses and men, for twenty-four hours. We only stopped in the town long enough to get more provisions; and then started towards the old Jesuit Mission at Refugio, which was the next place on our route. Three miles from Corpus Christi we came to the reef that crosses Corpus Christi Bay, at the mouth of the Nueces River; we crossed on the reef, a distance of three miles. The reef is in most places covered with water, the depth varying from six inches to four feet. There is deep water on each side, and the reef is very winding, but we crossed in safety. The next day we came to the Aransas River. As is the case in new countries, people cross rivers here in Texas, wherever they happen to strike them—*i. e.* if a passage seems *possible*. The Aransas seemed to us to be easily fordable, at the point we struck it; we therefore pushed in. The *mud* was very deep, and became deeper as we advanced. I was ahead, and kept on until my horse could go no further. He stopped, but to *stop* in deep mud is to *sink*. The horse felt this, and tried to extricate himself. But he could not. At last he fell. I got off him and he tried to rise; with my help he succeeded. He then plunged again and fell over me. His weight sunk me, not only under the *water*, but *into the mud*. But we were both struggling, and I soon got from under him. We then got into deeper water, where the bottom was harder, and both made out to get across, and arrived at Refugio by night. The old Church is still standing. It is built of stone, and is inclosed by a high stone wall. It was much damaged by cannon-balls, having been occupied as a fort and besieged during the Texan war of independence. I found there a family of Church people, though none of them were communicants. The next day we went to Goliad, an old Spanish town, where are the ruins, magnificent even in their ruin, of another old Mission. The ruins cover from five to ten acres. Everything was built of stone, and in the most substantial manner. But here, again, the cannon have made sad havoc. The ruins are now deserted, *except the Church*. It is still standing, and is apparently as strong as ever. It is built in the Spanish style—a style half Roman and half Moorish. The walls are of immense thickness, and the roof is a *solid stone arch*. I went on the top of it, and it there seemed *like a solid rock*. The cement is as hard as ever, after having been exposed to the weather for nearly 150 years. From Goliad I went to Victoria in one day. Victoria is a prosperous place, and contains a number of Church



families. There are about twenty communicants in the town and vicinity. These are ready to build a Church and support a clergyman *at once*, if a clergyman will come to them. I was much interested in their favor.

From Victoria I went to San Antonio. This is now one of the most prosperous places in Texas. The population about 5,000. The Rev. Mr. Fish, chaplain to the U. S. A., was about to remove. There are about twenty communicants there—the prospects of the Church are very promising, *if only the congregation can get a clergyman*. They are anxious to get one, and offer a moderate salary. In six months a *settled* clergyman would be supported *liberally*. Thence I went through the German settlements, near New Braumfels and St. Marks, to Austin, where the Church is prospering greatly, under the zealous and efficient care of the Rev. Mr. Fontaine. Here I dismounted from my horse, and travelled by stage through Bastrop, Lagrange and Brenham, to Chapel Hill. All of these are prosperous places. There are Church families in all, and Churches in Brenham and Chapel Hill. If a clergyman could be had, he could build Churches at once in both of the others. At the convention the proceedings were most encouraging. We have much for which to thank God and take courage. After convention, I went through Washington, where we have a Church going up, under the supervision of the Rev. Mr. Rucker. At Anderson, is the Diocesan School, under the Rev. Mr. Gillett. Here I spent a day, with our worthy brother and his family. It looked like magic, to see such a school born to the Church since the 1st of January. It is true, the buildings are small and slight, but everything is in excellent order, and forty-three boys are now in training, in the spirit and ways of the Church. Oh, that some of the Church's wealthy parishes could see how much good they might do here, by giving a *sum which they would not miss*. Mr. Gillett is gathering a congregation at Anderson, at the same time that he is building up the Diocesan School. From Anderson I concluded to return to the Rio Grande, via *New-Orleans*. This is a very round-about way, but though farther in *miles*, is shorter in *time*, than any other route. I therefore went by stage to Huntsville, Cincinnati, Nacogdoches, San Augustin, Milan, and Sabine Town, to Grand Echore on the Red River. We travelled day and night, so that I had no opportunity of learning much about the Church people. There are, however, Churches at Nacogdoches and San Augustin, and the congregations are under the care of the Rev. Mr. Downing. From Grand Echore to New-Orleans we went by steamer, in two days. In New-Orleans I was taken sick, and had to remain there two weeks, while the gulf steamship that runs to the Brazos Santiago repaired damages. At length we got off, and after a voyage of five days anchored at the Brazos. Thence we went four miles in a boat to Ft. Isabel, and from thence thirty miles by stage to Brownsville. I reached home on the 13th of June—exactly *two months* from the time of my departure. It would have been *impossible* for me, under any favorable circumstances, to have gone to the convention and back in less than *five weeks*. The delay in New-Orleans and other casualties prolonged the time. The journey was very *expensive* to me, as well as *dangerous* and *fatiguing*, but I believe it was worth all that it cost—time and money, risk and fatigue. I have seen Texas from north to south; I have learned better to appreciate its importance. I have seen what admirable openings there are for the Church, and how much the Church has already done. It has given me confidence that the *Church* as well as the *State*, in Texas, will before long exercise a powerful influence. Their influence will be felt by

a vast population within our own borders, and it will go beyond our borders to STRENGTHEN THE UNION AND THE CHURCH AT LARGE.

This is a long letter, but hereafter I will be able to send you *short* ones without compunction.

I remain, with great respect,  
your brother in Christ,

WILLIAM PASSMORE.

P. S.—My own *congregation* is steadily growing in numbers and zeal. But unfortunately the *times* are steadily growing *harder* on the Rio Grande. We need a Church building here very much—so much so that I expect to go North in the fall, to try to get assistance to *build* one. If we only had a Church, this would be a most interesting station. Its position makes it one of great importance. The results have already been very encouraging.

Truly yours,

W. P.

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### THE ITINERANT SYSTEM.

At the convention of the Diocese of South Carolina, held February, 1851, a memorial was presented by the wardens and vestrymen of Christ Church, Greenville, calling attention to the condition of a portion of that diocese, called the back-country districts, containing two hundred thousand inhabitants, and but three clergymen and five Church buildings. The memorial was referred to a committee, from whose report, to the last Convention, the following extracts are made, suggesting and recommending the employment of ministers to travel from point to point within a given district. The same plan, in its general features, has, we believe, been fully matured by the assistant Bishop of Illinois, and needs only the men to carry it into effective operation in that diocese—but where are *they* to be found? For the planting of the Church under such circumstances as those mentioned in the memorial, circumstances to be met with in some portion of almost every diocese of the Union, the itinerant system will be found practicable and successful, far beyond the present plan of missionaries with settled parochial organizations.

“The solemn question, why the Church has made so little progress in the lapse of forty years, has caused your Committee much anxious thought and deliberation. Possessed as she is of a zealous and godly ministry, a pure and holy faith, a divine and Apostolic origin and form, and ample means to execute her plans, her history, for that period, seems to us a tissue of positive contradictions. We have been led, therefore, to review with careful scrutiny the record of her annual proceedings. And this investigation has resulted in the thorough conviction that her missionary operations are entirely defective. They have been wanting in vigorous concentration, in activity, and in adequate extension. They have been maintained, as it seems to us, rather with the view of supplying with the Church services our own scattered flocks, than the gathering of the lost sheep into the One Fold; hence they have been too occasional, too much confined to particular



localities. This is the chief cause of the defects alluded to above. The object aimed at is unquestionably important, and may have been, to a considerable extent compassed, but it has at the same time cramped our energies and limited our view, by being adhered to too long. It is doubtless the correct Missionary principle in the first instance; and whilst a Church is in its infancy and contracted in its means, may be pursued, but it should not become the settled policy of a Church. There is a point at which the Church, in her Missionary capacity, should assume a position of greater activity, and go out into the highways and hedges, "and gather together all, as many as may be found, both bad and good," and bid them to the marriage supper of the King. The system hitherto practised seems to have wanted the spirit of active zeal; and hence the Church has not been extended, perhaps, as it might have been. And the present, seems to us a propitious time, to abandon this narrow principle and to enlarge the cope of our view." \* \* \*

The remedy proposed is the employment of eight clergymen, well supplied with books and tracts, and furnished each with a horse, "to itinerate through the whole section, and keep up a continual chain of tri-weekly services." Alluding to the manner in which one of the leading denominations has carried out this great principle, the report continues:—

"Your Committee feel confident that your honorable body will not refuse the lessons of experience furnished by other bodies of Christians. They would, therefore, instance again the Methodists' success, in common with all other denominations, in the practice of this system. The Methodists came into South Carolina first as a *distinct organization* in 1785, just sixty-six years ago, and eighty-three years after the Church. They immediately set on foot this cheap and vigorous system. They boldly sent their itinerants among a people who were strangers to their faith, and in a few years they were amply supported by those very people themselves, and now they have nine times as many communicant members as the Church numbers. How infinitely more reasonable are our expectations of success! Our means are ample, our Missionaries much better educated, our teachings more adapted to the wants of the people, and the masses themselves greatly improved in intelligence and wealth. We only want the *will* to make a bold and vigorous beginning, to succeed in this glorious work. Your Committee would further urge in favour of the adoption of this system, the signal failure of all others, hitherto tried by the Church. Look, for example, at the meagre results of the present one, of sending forth single, unaided ministers to distant and isolated points, to be confined necessarily, to the narrow limits of a small congregation. What, allow us to ask, has been accomplished by this method, and at what expense of time and money? Only seventeen parishes have been organized since 1812, just now forty years, and but six of these have become self-supporting. Is this satisfactory progress? Is this Convention content to set on a firm, self-supporting basis, only one parish in every seven years? We cannot believe it. For even this progress, indeed, we would offer our heartfelt gratitude to Almighty God, and congratulate the patrons of that noble charity through the instrumentality of which He has accomplished it. But yet we cannot believe that the money and labour have been judiciously expended, or that greater returns might not have been received. \* \* \* These inadequate results cannot be justly attributed to the genius of the Church, to the inefficiency of the Missionaries, or to the absence of God's blessing upon the work. To assert this would not only

be arrogant and presumptuous, but it would in fact be to beg the whole question we have here put in issue. And we flatter ourselves that we have now produced many good grounds for the belief that the only cheap and practicable system, which can at the same time give extension to our operations and insure such constant connection between the permanent Missions, as to afford mutual aid and influence and strength to the whole, thus producing a vigorous concentration of effort, is that of the itinerancy. We wish it to be observed that we are the advocates of no new Church polity or ill-advised experiments, we are only urging the application of measures as old as the Church itself, and as widely practised now by the Church as her Missions are extensive. We are only advocating the system of adaptation in the Missionary measures of the Church. There is a flexible element in the Church infused into it by its Divine founder, as well as a permanent one. By the latter the one faith is preserved and held by all people and in every age; by the former it may be made to meet the wants and exigencies of all times and conditions of men. This flexible element is indeed the Missionary element of the Church, and must be brought into requisition to suit the peculiar exigencies of times and circumstances. Is the Church here at home less a Missionary Church than it is in Africa and China and the British colonies, or than the Primitive Church itself? And if this cannot be asserted, is it safe or right for the Church at home to dispense with any of the weapons which have been found effective elsewhere, or in other times? Is it not manifestly our duty to make the most of this flexible character of the Church, whenever an emergency requires it?

We have not been thrust headlong into this topic by a sudden gleam of conviction derived from any accidental source. It was for many years with us, as it doubtless still is with some others, a dangerous and wild project. But after long and deep consideration and earnest endeavours to see our way through the difficulties, which retard the progress of the Church, we do not hesitate to record our desire that this vigorous Missionary machinery be adopted for the back country, and our solemn conviction that, if used vigorously and wisely, the most blessed results might be expected with confidence. Besides the enmity of the natural heart to the light of truth, there are two obstacles which stand in the way of those who see not the Church, which Christ himself planted in the earth, as the tree of life whose leaves are for the healing of the nations. These obstacles are prejudice and a want of correct information. Prejudice, while it remains, precludes the possibility of receiving truth. It is only the candid inquiring mind, that the spirit of truth will illuminate. How, then, may this prejudice be most speedily removed? It can be done effectually, alone, by the personal association of the missionary at the fire-side. And this extensive association can only be effected, we submit, by an itinerant missionary, whose business it will be to visit every house in his district. Again, it is only by a correct knowledge of the doctrines and ordinances of the Church of Christ, that those far from its hallowing influences can be expected to participate in the blessings of true conviction. Nor can this be accomplished in any other way, so speedily as by close and pointed conversation, directed to create a desire and thirst for this heavenly knowledge. A missionary imbued with the true spirit of the gospel, who unreservedly proclaims the distinctive principles of the Church, must and will be successful in removing these prejudices and imparting this correct knowledge. To the aid and support of this active missionary scheme, an educational one must be brought to give permanence and force to its results, as well as to supply additional labourers for its enlargement.



“Two high schools, one for each of the sexes, situated in healthy and central locations, would be sufficient for the present. Twenty thousand dollars, expended in erecting suitable buildings, would amply suffice to begin with. These two systems, as fully proved by the experience of other denominations, cannot fail to be efficient and successful, if they work in concert. Whilst the former will attract and fix the attention of the masses, and awaken and feed the spirit of inquiry, the latter will inculcate knowledge and truth, and thus establish and confirm good principles. This view of the subject is rendered still more important, in our estimation, from the conviction we are under of the imperious necessity there is of educating a native upper-country ministry. Besides the influence such a ministry must always wield through the ties of consanguinity and friendship, it is a fact not to be disputed that they will possess important advantages over others, from their natural and intimate acquaintance with the manners and peculiarities of the people. But we submit, that there is no other way of securing such a ministry, except through the instrumentality of schools. And it is a well-ascertained fact, that no other means are sufficient and speedy in their effects. And your Committee feel confident that they will not be disappointed in the belief which they entertain that the laity will liberally support any action which may be taken on this subject by the Convention. But it is fully as evident to us that no beginning will be made by them until some steps are taken to devise and recommend a judicious plan for action. It is therefore recommended on this point, that a Committee of                    be appointed to mature and present a plan at the present sitting of Convention, and otherwise to carry into effect these suggestions by selecting suitable persons to travel through the parishes and solicit subscriptions for such schools. This method is successfully practised by all the denominations in the state, and they are able to show, as the result of it, flourishing and well-endowed institutions. And who is prepared to say that our people are less able and less willing to do as much for the cause of God? \* \* \*

“Even yet the Church is lost to notice and the exercise of her proper influence in so large a population; and hence popular clamour represents her as insignificant and wholly useless. There are not labourers enough employed to strengthen each other's hands. And consequently she has not yet caused her power and influence to be felt—nay, so far from it, she is scarcely known to thousands. We venture confidently the assertion, that nothing more than her name is known to *two-thirds* of this immense population. It will be seen at once, then, that under such circumstances very little can be done. And yet it is only necessary to refer to her history, among all classes of society, to be convinced that her system needs but to be vigorously prosecuted, and her characteristics and claims fairly and fully advocated, to meet with ready and extensive success. It behoves the Church, therefore, to enlarge the scope of her efforts, to send out a competent number of ministers to occupy adequately, at least approximately, this vast field. With these facts before us, though so briefly adverted to, we cannot believe that the Convention will continue to manifest the same supineness on this subject which they have hitherto done. Almost without men or means, the Methodists succeeded the Church in the State, and already they have visited every nook and corner of it, and number ninefold as many communicants. Shall we endure this thought any longer?

“Are we content to do less? Can we, who have the means and competent and suitable men, longer stand still and neglect to use them to the advancement of pure and undistorted Christianity? Will the Church at

large tolerate with indifference this inactivity and inglorious supineness? Will she not demand of us objects to lavish her alms and offerings upon, within the broad limits of our own most needy missions? We feel confident that the laity only await the lead of this Convention and the incitement consequent upon it, to unite their alms and prayers on this far-reaching and ripening harvest field. Where else can they expect a beginning to be made? To whom else can they look for wisdom to devise and zeal to execute any extensive plans of active zeal in the cause of the Gospel? Recommendations and exhortations must issue from this source. In this way alone will any measures carry weight and influence with them. If this Convention will but proceed to devise, the laity will not be slow to furnish ample means to execute their plans."

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### THE COMMENDATORY LETTER.

(From the Gospel Missionary, a small monthly publication, of the Society for the Propagation of the Gospel.)

Perhaps many of our readers, who have never been obliged to bear any part in making provision for a voyage abroad, will hardly know what is meant by a commendatory letter.

I suppose that all have heard of such a thing, for it is mentioned in a book which ought to be in everybody's hands in this Christian land. St. Paul speaks of himself (2 Cor. iii. 1, 2) as being able to go from place to place without carrying letters of commendation. \* \* \*

But any ordinary Christian in those days, when he journeyed from one place to another, took with him a letter of commendation. This was a sort of testimonial given to him by the minister and officers of the Church where he lived: and it was a certificate that the man who bore it was a consistent member of the Church of CHRIST. And whatever foreign country he went into, if there were any Christians there, he would show them this letter, and they would immediately receive him (see Acts xviii. 27) as a brother in CHRIST, a partaker with themselves of the same heavenly promises, having a claim upon their love and confidence, entitled to receive the benefit of their prayers, and any assistance or kind offices which they might be able to render.

How much these letters of commendation must then have tended to keep up that Christian love and unity which our LORD desires to see prevailing among all His followers! How these letters must have warmed the hearts of strangers to one another, and have taught them to prize very highly that heavenly home in which CHRIST had given them a common interest, and where they were all preparing to dwell with one another, and with HIM.

Now let us understand and remember that commendatory letters are not quite without use in our own days.

The people who would find them most useful are those who leave their home in England, and their Church, and the Sunday-school, for the purpose of emigrating to Australia or to America. In New-York and Canada, and in Port Philip and Sydney, and in all countries to which emigrants from England or Ireland are likely to go, there are bishops and clergy and people who read the same Bible, follow the same doctrine and rites, and use the same Prayer-book, or very nearly so, which we do in England. Now every



true member of the Church who emigrates from England, should get from the clergyman of his parish\* a letter commending him to some bishop or clergyman in the place to which he is going. They will at any rate be able when he lands to give him good advice, and a kind welcome, and to show him a house of God where he may worship, and a school where children may be taught.

About fifteen years ago an Englishman, Mr. G——, being in possession of a very little property, took his wife and two or three young children to America, with the hope of improving their worldly prospects. They landed at New-York, went on to the far West, and purchased some good land very cheaply, in the State of Illinois. For a time they appeared to prosper; but soon afterwards Mr. G—— died, and then their affairs began to go wrong. It happened just at this time, that Mrs. G——, the widow, met with Bishop Philander Chase, a venerable man, now more than eighty years old, the Bishop of the American Church, or, as it is called, the Protestant Episcopal Church, in Illinois. *She showed the bishop a commendatory letter which she had received from her clergyman, the Rev. Mr. H——, in England.* Bishop Chase himself is a poor man, often in want of money; still he was able to be of great service to the fatherless family. He gave the widow such good advice as his knowledge of the country qualified him to give. He wrote to the friends of the family in England. He took the youngest boy, and placed him in his new college, (which is called Jubilee College,) and in that place he is at this time being educated for the ministry. The good bishop, it is said, is anxious to complete the good work by “training up this youth, whom he brought up as a lamb from the wilderness, to become himself a shepherd in CHRIST’S fold.”

## I n t e l l i g e n c e .

### O R E G O N .

The following incidents, selected from the letters of the Rev. W. Richmond, will explain why, for the past few months, no information has reached us respecting his Missionary labours in that territory.

On the 29th of February he was chilled through by riding all day in a deep snow and heavy storm. The former prevented him from reaching his station for the day. From that time to the 12th June he was confined by illness of a very severe character.

On the 13th June, though still suffering, he re-commenced his labours at Lafayette, at which place he also officiated on the 20th. In his last letter of June 26, he says: “It is a matter of deep regret to me that I am not able at present to bestow more labour on my Mission, and I am now contemplating the resumption of services, at least, at the Wappatoo Lake, and near Harris’ Ferry.” \* \* \* “I am extremely desirous to continue this Mission, and had, as I informed you, made arrangements for an extensive round of services. But God, at least, for the present, has laid his hand upon me, and I must submit.”

\* The *Society for the Propagation of the Gospel* has printed a blank form of “Letters Commendatory,” which any Clergymen can fill up for his parishioners.

In a letter of June 12th, he says : " At the time I was attacked with sickness, I had a prospect of more success in my Mission than at any former period since I engaged in it." His appointments were as follows : Portland twice, Milwaukie four times, Harris' Ferry, McKay's Prairie, Lafayette, Dayton and Milton, each once a month. His purpose was in the spring to visit the valley of the Umqua, which he now intends doing in the autumn.

Mr. Edward L. Bill, of New-York, is with him, and intends preparing for the ministry. Mrs. Richmond's school is going on, and he hopes soon to have one or more clergymen sent out, who can open a school for boys, for which he thinks he knows of about 50 who would be sent, and thus the Missionaries almost, if not entirely, supported. He also asks that for the current year his salary may be increased \$250, in consideration of the expense he has been at (much exceeding that amount) in putting up his house, and thus preparing a home to which the Missionaries can go. The necessity of buying and keeping a horse to go over so much ground also adds to his expenses.

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### CALIFORNIA.

The following extracts from a letter of the Rev. J. D. Moore, and the communication of E. H. P., show the urgent necessity for more labourers in California. Mr. Moore speaks also of the opening for the services of the Church at Panama, a subject which has occupied the attention of the Foreign Committee, and for which it is their intention to make immediate provision.

" At Panama, the second Sunday after Trinity, I held service and preached in the chapel. The two preachers stationed here, Congregationalist and Methodist, both assured me that stated services held here would gather a larger congregation than now attend, there being many English merchants residing there; and to induce them to come they even thought of using the Church service. Had I not taken my passage through to California, I would certainly have remained here a few months and organized a Church. If possible, persuade some young unmarried presbyter to go out there in the fall; he could obtain a free passage, and three or four hundred dollars would support him until his object would be accomplished—in a short time I am quite sure he would receive from one to two hundred dollars a month. There are here five or six Romish Churches, very thinly attended, with only three priests, two of whom are suspended, and their places supplied by supernumeraries, or lay brothers. It is really a fine field for a labourer zealously affected in the good cause. \* \* \*

" Mr. Mines still lingers, but is daily growing weaker. I am now officiating at Trinity Church for him. \* \* \* I thought of going to Sacramento, Stockton and Marysville; but the heat is so intense in those places, 125° in the shade, that I shall put off my visit for the present—here, on the contrary, it is quite cool, a *gale* blowing nearly every day after eleven o'clock till evening. At Sacramento city they seem to be quite zealous in the cause, having already \$5,000 collected for the immediate erection of a Church edifice. At Stockton, I understand, they have lay-reading every Sunday, and *each place* is able and willing to pay \$200 a month, the support of a clergyman. Here, also, there is room for another Church—Marysville



and other places could pay \$100 a month, so if any one is willing to come out, he may be sure of a *competent support*; though not much, as everything is *nearly double*, still it is much more than any of our young ministers receive at home. The heat I spoke of at Sacramento city prevails only from eleven till four o'clock, the morning and evening cool; and here it is warm, but not so warm as at home, in the morning before eleven, and the remainder of the day cool. So far my health has been very good. With care and prudence, though in the midst of so much sickness, both on the Isthmus and on the coast, I escaped the fever and dysentery, so prevalent; and it is here, as elsewhere, only imprudence that causes so many deaths. In every part of California the climate is considered very healthy."

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ALBANY, July 19th, 1852.

MR. EDITOR,—Dear sir—My object in addressing you is to draw your attention, and that of the Church at large, to the present and pressing wants of the Church in California. During the past two years I have been regularly informed, by frequent letters from a near relative residing in San Francisco, of the progress of Church affairs in that city, and especially of the unwearied and successful labours of the Rev. Mr. Mines in building up the Church there. But, alas! the labours of that devoted and self-sacrificing minister are in all probability no longer to be exerted in behalf of this cause—his health, as it is well known, having become so feeble as to leave scarcely a hope for its restoration. My friend writes that in the parish of Trinity Church, has been erected a handsome edifice, which, with its furniture, is free of debt. A large and attentive congregation gathers within its walls. Music of the highest order gives dignity and grandeur to the services.

But owing to the want of clergy, the Church would have been closed during the many weeks past in which the beloved rector has been unable to officiate, but for the voluntary services of the Rev. Orange Clark, who holds the appointment of Superintendent of the United States Marine Hospital at that port. The congregation is able and willing to sustain a clergyman, and there are other abundant opportunities for the employment of Missionaries of the Church.

In a letter received by the last steamer my friend says: "Where is the missionary spirit said to exist in the seminary at the time our friends F——, P——, and D——, were there? Other denominations are constantly sending their ministers here; twelve arrived in the last steamer, but not one from the Church." This is lamentable—I might almost say disgraceful to us as Churchmen—that the many steamers that leave here do not, at least *occasionally*, bear from our shores men who are willing to sacrifice *home* and *friends* to labour in that neglected portion of Christ's vineyard.

I believe the state of Mr. Mines' health is well known here, yet no one offers to go to his assistance.\* He has exerted himself beyond his strength, and all that he can now do is to pray for, and tremblingly watch his little flock.

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\* The intelligence of his death has been received since this was written.

There is work there for many of our clergymen. Why cannot a number be induced to go? If the removal of a few should increase the labours of those who remain at home *let it do so*, they ought to be willing to do thus much for the Church abroad.

It is but little a *woman* can do, sir; but if these few lines should awaken an interest in the heart of even *one*, for the Church in California, I shall feel very grateful.

—*Churchman.*

Respectfully,

E. H. P.

APPOINTMENTS.—Rev. W. Lyon, to Saganaw, Mich., from March 1st, 1852; Rev. C. P. Clarke, to Ottawa, Ill.; Rev. G. P. Gahagan, to Greenville, Tenn., from Dec. 1st, 1851; Rev. W. P. Scott, to Yazoo city, Miss., from July 16th, 1852; the Rev. Messrs. Gardiner, Croswell, and Durell, of the diocese of Maine; the Rev. Messrs. Marble, Bourns and Hubbard, of the diocese of New-Hampshire; the Rev. Messrs. Hall and McKim, of the diocese of Delaware; the Rev. Messrs. Wheeler, Harri- man, Foster, Large and Barton, of the diocese of Indiana; and the Rev. Messrs. Dunn and Harrison, of the diocese of Missouri, have been re-appointed from the 1st October, 1852.

RESIGNATIONS.—Rev. Meyer Lewin, of Jackson, Miss., to take effect July 16th, 1852; Rev. W. J. Lynd, of Noxubee, Miss., to take effect July 1st, 1852; Rev. F. B. Nash, of Paducah, Ky., to take effect June 15th, 1852; Rev. C. C. Townsend, of Fort Smith and Van Buren, Ark., to take effect August 1st, 1852; Rev. J. W. Rogers, of Nashville, Tenn., to take effect May 1st, 1852.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th August to the 15th September, 1852.

#### CONNECTICUT.

*New-London*—St. James' ..... 100 00  
*Quakers' Farms*—Christ Ch., ..... 3 35 103 35

#### WESTERN NEW-YORK.

*Geneva*—(Post mark) Bp. Chase.. 1 00  
 Jews..... 0 25 1 25

#### NEW-JERSEY.

*Elizabethtown*—St. John's, being  
 part off'gs ..... 21 12

#### PENNSYLVANIA.

*Morlattin*—St. Gabriel's..... 6 50  
*Pottstown*—Christ Ch., ..... 18 50 25 00

### VIRGINIA.

*Alexandria*—Christ Ch., for Home  
 Missions in the West..... 5 00

#### SOUTH CAROLINA.

*Charleston*—St. Michael's..... 42 35  
 St. Paul's..... 44 00 86 35

#### MISCELLANEOUS.

Epis. Miss. Ass. for the West, for  
 the Rev. Dudley Chase..... 100 00

#### LEGACIES.

Ex'r. of H. B. Punchard, late of  
 Andover, Mass., ..... 700 00

Total ..... \$1042 07

Total since June 15th, 1852, \$29,390 06



## FOREIGN.

## MISSIONARY CORRESPONDENCE.

## China.

JOURNAL OF REV. E. W. SYLE.

THE last mail brings the following additional extracts from Mr. Syle's Journal. They give an account of his visit to Ningpo, and close with the mention of his return to Shanghai in improved health: a matter of great rejoicing to the Bishop.

*Occurrences at Shanghai—Visit of the Bishop of Victoria—Missionary excursions into the Country.*

The month of April, 1852, presented so few things out of the common routine of our settled duties, that I will mention them briefly, without going into any details of the way in which each day was occupied.

The Bishop of Victoria came up from Hong Kong on a visit to this port and Ningpo. I made two excursions into the country, distributing tracts, conversing with the people, &c. One was in company with Mr. Points, (*Soo-dong* and *Kwong Chung* being also of the company,) to a walled city lying westward from us, called *Kea-ting*; the other was with Mr. Nelson and Mr. Keith, (accompanied again by *Kwong Chung*, who, it may be remembered, is our colporteur,) to a rural district called the Embankments, lying due east from us, and very near where the great *Keang* (river) opens out to the sea.

In making such excursions there is everything, as far as the accessibility of the people is concerned, to encourage the Missionary; his greatest difficulty, both in fact and in feeling, arises from the small amount of strength available for the cultivation of the favorable openings which present themselves on every hand. In countless neighborhoods all around us, schools might be established which would become preaching stations in due time, if

only we had Christian schoolmasters and traveling Missionaries to carry on the teaching and preaching. But it would be of little avail—nay, detrimental rather—to establish and maintain schools which could not be faithfully superintended, or to open preaching places which could not be regularly visited. So we wait and pray for a further increase of fellow-labourers.

*Male School—Transfer of the Superintendent,*

In the boys' school a good deal of trouble has been occasioned by the refractory conduct of some of the elder scholars, and a sort of contagious fondness for running off among the middle-class boys. I did what I could to help Mr. Points in the midst of the perplexity which this wayward school-boy trick occasioned him, but it is an extremely difficult thing to hunt out and reclaim a boy from the midst of a Chinese city, especially if his friends are disposed to conceal him, as is sometimes the case. Several, however, have returned to their duty, and the school has experienced no detriment, but rather a relief, by the absence of some whose minds had got into that impracticable state of which schoolmasters at home have unequivocal specimens, from time to time.

I have framed these remarks as a sort of farewell notice of the details of our school operations. That department is now in competent hands, and will no doubt be written about fully by those who give themselves to its conduct. The interest felt in the schools by us, who have watched over them from the beginning, and who are looking to them as the nucleus of a future native ministry, is hard-

ly likely to diminish, and the opportunities furnished by the regular examinations of witnessing the progress of this part of the many-sided work in which we are engaged, will not be neglected.

### *Weekly Devotional Meetings.*

In the times and character of our weekly devotional meetings at the Bishop's house, a little change has been made. Instead of one meeting on Thursday evening, at which all the Missionaries assemble together with the baptized scholars and others who were seriously disposed, we have now two meetings—one on Wednesday evening for *ourselves*, conducted in English, and one on Friday evening for the converts and inquirers, at which only Chinese is spoken, and which partakes more of the character of a Bible-class. My regular classes on Wednesday and Friday afternoons at the Church are still continued. Another new duty which has devolved upon me at the Church is full of interest and difficulty: I refer to the instruction of *Soo-dong* in the studies allotted to him as a Candidate for Orders. This must, from the necessity of the case, be carried on altogether in Chinese; and to discharge this duty with my very imperfect knowledge of the written character, and without a translation of the Scriptures which I can use with satisfaction, and in the total absence of all helps in his own language to put into the Candidate's hands—this is a work which makes me feel, day after day, my extreme insufficiency. Let us hope and pray that there may be granted unto this aged disciple such especial and abundant teachings from above that the work of his preparation may be the more evidently the Lord's own doing.

### *Visit to Ningpo—Disturbances there—Popular Insurrection.*

On the 28th of April, the chills and fever, from which I had been free during the winter, returned upon me, and made it desirable to anticipate the time of making that trip to Ningpo and the islands, which I had intended, for the sake of my own and my family's health, to take, when the extreme heat of summer should make a continued residence here so trying to those who are already enfeebled.

We were favoured with a very pleasant

and speedy run of only thirty-four hours to Ningpo, and were received there with most cordial hospitality by our friends of the Presbyterian Mission, on the evening of Saturday, 1st May.

One of the first things I noticed during the morning of the next day, was the report of repeated discharges of musketry coming from the parade-ground. The same was heard day after day, and I learned that the city was in a state of considerable alarm lest the villagers from a district to the eastward should come in and repeat the burning of public buildings, and destruction of mandarins' property, which they had accomplished some weeks before. There seems to have been an accumulation of troubles come down upon the heads of the Ningpo mandarins within the last two or three months. First, a fleet of pirates anchored outside and threatened the city so effectively, that terms were made with the pirate chiefs, buttons of rank promised them as the reward of "submission," i. e. cessation of hostilities and departure from the coast; and six of the buccaneering junks were to be given up as a trophy—the "braves" that manned them being paid off by the conquering mandarins. It is truly pitiable to see a government which is in the place of authority over so many millions of helpless people, reduced to such shifts for the maintenance of peace and order.

The next cause of trouble was a quarrel between the people who manufacture salt, and one of the monopolists who farm that part of the imperial revenue. I was not able to learn the merits of the case, but it gave rise to a tumult in which there was considerable destruction of property.

Then came a yet more extensive insurrection for the purpose of resisting unequal taxation—such, at least, was the plea. But neither in this case could I arrive at any satisfaction as to the real ground of the difficulty; and our Missionary brethren who live on the spot were much in the same state of uncertainty. The Chinese are so habitually untruthful; so little is made known of public affairs; there is such a total want of sympathy and confidence between the rulers and the ruled, that nothing can be ascertained by us, with our present means of information, as to the truth and the whole truth of a case like the present.



However that may be, the mandarins seemed resolved that the rebels should be put down on this occasion, and accordingly troops were gathered together from *Hong - Chow, Zaon Hing*, and other neighboring cities, to the number of about 1,500. In connection with these there was a company of volunteers—thorough desperadoes, who were exiles from the western provinces, or else sailors on board the grain junks. A number of these sallied out on Wednesday, the 12th of May, and are said to have marched to the foot of the hills where the rustics were collected to receive them, when, perceiving the insurgents to be more than they cared to encounter, they turned aside to some large villages and plundered the houses of the inhabitants, and in doing so, wounded severely the hands and arms of some women who attempted to keep these “braves” out by shutting to the windows; this accomplished, they returned to the city again.

On the following Friday, the troops were sent out again in greater numbers. This time the villagers, greatly incensed by the wanton outrage committed on the previous day, met them on the plain, drove them back in confusion, forced many into the river, where they were drowned, and pursued the fugitives with such determination, that between two and three hundred soldiers lost their lives, while the villagers are reported only to have had the loss of two killed and a few more wounded.

*Painful scenes during the insurrection—  
Services of a Medical Missionary—Need  
of one in the Mission at Shanghai.*

On the same evening Dr. McCartee was busy till late dressing the wounds of those who got back quickly to the city. The next day I accompanied him to the places where the poor maimed bodies of the soldiers—victims of the selfish mismanagement of the mandarins—were lying about in every direction, to the number of seventy or eighty. I cannot attempt to give an account of the hideous wounds which all that day and part of the next were spent in dressing. In several cases, three, four (in one case *six*) deep heavy gashes on the side of the neck had nearly half severed the head from the body. It was an awful and a loathsome sight—the like of which I trust never to

look upon again; and one which filled me with a burning indignation against the mercenary and pusillanimous set of rulers which had first excited a proverbially quiet people to such blood-thirstiness, and then made victims of these hundreds of inefficient militia soldiers who had been called from cities close at hand to act against their fellow subjects. Surely, such a government will not be allowed much longer to afflict this people!

Dr. McCartee's kind services were received with much gratitude; and one little incident occurred on the second day which is worth mentioning as an instance of the confidence which a Missionary physician may inspire. As we were passing along among the wounded, a message was sent from the mandarin *Khong*, begging Dr. McCartee to come and see him for a few minutes. He went, I following.

After a few (but they were very few) general remarks, the old gentleman drew his chair closer, and said in a low tone, “You know the country people came into the city some time ago, and destroyed much of the magistrates' private property. Now, after what has happened, there is no knowing what they may do; and if they come again, perhaps they may not distinguish between the faulty and the blameless, but may make havoc of all without discrimination. Will the honourable physician consent to take care of *five boxes* for me if I send them to his residence?”

The “honourable physician” could hardly help smiling at the anti-climax, for he had supposed that his good offices might be solicited to negotiate between the rustics and the mandarins; but he agreed, for friendship's sake, to receive the boxes, (chiefly of clothing, I believe,) and before we got back to his house, they had been sent round by a quiet road and were waiting at his door, the bearers being evidently very glad to get rid of what had been entrusted to them. I cannot refrain from referring here to the large amount of relief actually afforded, and the equally large amount of confidence and good-will secured, by the Dispensaries which Dr. McCartee superintends. Seeing the anxious crowds that come to him, and knowing how great an opportunity for ministering in spiritual things is afforded at such a time, revived in me all those regrets at our own continued lame-

ness as a Mission, in want of one to heal the sick. The L. M. S. at Shanghai have one; so have the Methodists; so have the Baptists. At Ningpo, also, the Presbyterians have a physician, and the American Baptists. I will not enumerate the other posts, though I think they will be found equally well provided for in this respect.

To return to the insurrection. In a day or two the soldiers were all gone home. If you met a company of them in the street and inquired where they were going, they would be sure to answer, "Going home—no rice to eat here!" And I was told that such was the case; the mandarins had not even provided rations for the troops they had called in to enforce their measures.

This would be the place to write a dissertation on the probabilities of this great empire's soon suffering a disruption; but I must not allow myself to branch out into such subjects.

#### *Visit to Pootoo—Return to Shanghai.*

The latter part of May was chiefly spent in visiting the sacred Island of *Pootoo*, where we sojourned several days in the upper rooms of one of the temples,

and derived much benefit from the sea air and mountain rambles.

On the 335th and following pages of Lowrie's Memoir there is a description of this place, which is so nearly like what my own impressions would make me write, that I cannot do better than simply refer to the record of his visit which our lamented brother has left, adding, that I quite coincide with the moderate estimate he makes of the number of Bonzas residing there. I should have said 500.

We reached Shanghai in safety early on the morning of the 9th of June—all apparently well—Mrs. Syle's health certainly much strengthened; my own and little Walter's improved, though we were both ailing somewhat. In a few hours we were watching the struggles of our little William, expecting nothing less than that we should be called on to lay him beside his little sister and Stephen Elliott—the other darling of our Mission, who has been taken from us by the same dreaded malady—congestion of the brain. But the Lord was very gracious, and has given back as from the grave our dear little boy—to be, as I humbly trust and earnestly pray, a faithful soldier of the cross in his day and generation.

## MISCELLANEOUS.

### Church of England Missions.

WE have heretofore, as space has afforded, given extracts from the proceedings of the English Missionary Societies. Having a little room in this number, we publish passages from the most recent journals of the Church Missionary Society, which may interest our own readers.

#### TINNEVELLY.

The Mission-field of Tinnevelly is divided into twelve districts, in which there are located seventeen Missionaries, five of whom are natives. Before we proceed to review these districts, so far as the information which has reached us enables us to do so, and to present, in connection with them, the leading features of interest, we introduce the following extract from the report of the Rev. John Thomas, of the Meignanapuram district, for the year 1851, which will be read with interest, as evidencing the progress which is being made towards the settlement of a native

Two out of the five deacons who were ordained last January are my fellow-la-

bourers in the gospel, and I feel truly thankful to God for help so efficient. The Rev. Seenivasagam Mathuranayagam is stationed at Pragasapuram, a village seven miles from Meignanapuram, where there are between 600 and 700 Christians, with a suitable church, and boys' and girls' schools, numbering upwards of 100 children in daily attendance. He has several other congregations within a distance of three miles, and his whole pastoral charge may be considered as amounting to 1,410 souls. The locality is admirably suited for the purpose of carrying out the intentions of the Parent Committee in the establishment of a native pastorate, by which the older and more established congregations are placed under the care of the native clergy; thus leaving the Missionaries more time for preaching the gospel to the heathen. It is a remarkable and most gratifying feature in this part of the country, that from Nazareth, a station of the Society for the Propagation of the Gospel, to Nallumavady, in this district,



a distance of five miles, having a population of at least 5,000 souls, there are but few families who still continue in heathenism; and this blessed change has taken place within the last ten years, so that we are abundantly encouraged to go on in our work without being weary or faint. May God permit us soon to witness many more such illuminated spots; and may the gross darkness which still broods over the heathen mind be rolled away! The Rev. Mathurenthiram Savariroyan has lived at Asirvadapuram, and has assisted me in the work of that district generally.

I earnestly wish that the number of our native clergy were multiplied tenfold; and I regret exceedingly that our Theological Institution is at present in abeyance. Were it in operation, we might expect an additional number of native clergy in a few years. There are many pious catechists who are ready to enter upon a fuller course of theological study, with the view to receiving Orders.

#### MEIGNANAPURAM DISTRICT.

##### *Report for the year 1851.*

The following Report from the Rev. J. Thomas, for the year 1851, contains much interesting intelligence respecting his return from England, the welcome received from his people, and the state of the Mission work generally in its different departments.

##### *Return of the Rev. J. Thomas to his Station—welcome by the Congregation.*

I naturally notice, in the first place, my return to the Missionary work at the commencement of the present year, after an absence of three years. I trust that I feel, in some adequate measure, the unspeakable honour of being again permitted to engage in this great and holy work—a work to which I consider my life devoted; in which my highest earthly wishes are gratified; and in which I am satisfied both to live and to die. Nothing could be more pleasing to us than the unequivocal manifestation of joy and gladness, on the part of an affectionate people, when we appeared again among them. Most of the congregations had sent representatives a distance of thirty miles, to meet and welcome us on our arrival at Palamcottah. Perhaps no people possess so delicate a sense of what is suitable and touching, in the expression of affection and respect upon such occasions, as the Hindus. Their fault is, a liability to run to the extreme—to offer

marks of honour, and to indulge in language of praise, which are altogether repugnant to our feelings. It may be gratifying to friends to learn how we spent the first day after our arrival here; and I shall take the liberty of introducing an extract from my journal descriptive of what took place.

Jan. 14.—Last night we left Palamcottah between eight and nine, and, at an early hour this morning, we approached our home, after an absence of three years. Great numbers of people came out to meet us, and before we reached the village our palankins were surrounded by a large crowd of men, women, and children, who were most anxious to testify their joy by looking into our palankins and making salaams. I recognised very many of them, and was surprised to find that I knew them by their names, just as if I had not been absent from them a single day: indeed, my absence now seems more like a dream than a reality. At half-past ten, we all assembled in the large church for a special service of praise and thanksgiving. I felt that it was our duty and our privilege first to praise God, and to resume the charge of my important work in His name, looking to Him for wisdom, strength and grace, for its fulfilment. The number present was large, and, as I was unwilling to guess what it might be, I desired the head catechist to take measures for ascertaining the exact number; and it was found to be between 1,600 and 1,700. It was indeed a gratifying, I may say a glorious, sight; and I felt much liberty and comfort in speaking to them from the words of the Psalmist—"What shall I render unto the Lord for all His benefits toward me?" I recounted the Lord's gracious dealings with ourselves on our voyage home, our great danger of shipwreck in Mossel Bay, and His gracious deliverance; His care over us, in England, and kind providence in granting us our heart's desire, by permitting us to resume our Missionary work in these parts. Then I dwelt upon His mercies to the people, in continuing to them the means of grace; His particular mercies to each individual, which would at once recur upon taking a retrospective view of their lives; and then I pointed out what we should render to God in return—even ourselves, as a reasonable, holy, and lively sacrifice. After the service was over, the people of each village came to the verandah of the Mission bungalow to pay

their respects. According to the custom of the country, they brought garlands, limes, plantains, sugar-candy, &c. The catechists sang a congratulatory song, composed by one of themselves for the occasion; and altogether the scene was highly interesting. Nothing could show in a stronger light the joy and gratitude of the people; and I fully believe that the demonstration made by them to-day arose, to a great extent, from a right Christian feeling, and due appreciation of the blessings of the gospel, which we are instrumental in scattering among them.

*Visit of the Bishop—Confirmations.*

An event of considerable interest and importance, at the commencement of the present year, was the visit of our Bishop, who held two Confirmations in this district—one here, and the other at Pragasapuram—and confirmed 398 persons, who had been prepared with much care, by Mr. Spratt, for many months previously.

*State of the Congregations.*

My impression of the state of the congregations, after three years' absence, is, considering all things, very favourable; nor have I felt in the smallest degree disappointed, from having formed too high an opinion of the people, during my absence: indeed, I have been rather gratified by an amount of order, propriety, and stability, beyond what I could have expected. This I attribute very much, under God's blessing, to the fact, that the superintendence of my district during my absence passed into the hands of my former coadjutor, the Rev. J. Spratt, who, from his acquaintance with the native language, and experience of missionary work, was well qualified to carry on the affairs of the district upon the same system which had been pursued for many years, not without some amount of success. I have no doubt whatever but that true and enlightened piety is becoming more prevalent among our people generally, though I feel that, on account of the great difference which exists between us and our converts, in a social point of view, we do not possess equal facilities with our brethren at home for ascertaining the real extent of piety among them.

As a pleasing instance of the effects of the gospel, I may mention the following, which occurred not long since. I was returning home at an early hour one morning, and heard, as I passed through the

street of this village, the sound of a voice, which struck me as that of a person engaged in prayer. I went up close to the house, and heard one of the members of the congregation offer up prayer. When he had concluded what seemed to me to be extempore prayer, he repeated the Lord's Prayer very devoutly, and concluded with the blessing. Judging from what I heard, I should infer that he was worshipping God "in spirit and in truth." He is an exemplary attendant on the means of grace, and bears an excellent character.

The attendance of public worship, especially on Sundays, is very satisfactory. At our large Church here, upon those Sundays when I am at home, and when the Christian inhabitants of the adjoining villages are expected to attend, the average number has been 1,200. I have generally been able to preach twice on Sundays, often on week days, and to administer the Lord's Supper two or three times every month, in different parts of the district, to an average of 430 communicants.

All the congregations have been visited with tolerable regularity, and the whole Christian body under my care, now amounting to 6,546, has been under constant supervision, and every part of the machinery employed in the district has been made to fulfil the appointed intention so far as it can be done by human agency. May the blessing of Almighty God, "without which nothing is strong, nothing is holy," rest upon us!

*Preaching to the Heathen—Accessions from among them.*

Many opportunities have occurred, during visits to the different congregations, of setting the truth before the minds of the heathen, and I endeavour, looking to God for grace and strength, never to allow one to slip without testifying against idolatry, and calling upon them to turn from their dumb idols, to serve the living and true God. In the present day very few attempt to defend idolatry, or raise objections against our statements; and I believe that Hinduism, in its grossly idolatrous character, is fast losing its hold upon the minds of the people. The tyrant custom, however—supported by caste, pride, and prejudice—maintain its sway over multitudes who care nothing for idol-worship. I hope soon to be furnished with a tent and other appliances, to enable me to go directly among the heathen and spend some days in the vicinity of large



towns and villages, in order to set the gospel fairly before their minds.

The additions from heathenism, during the year, amount to 113 souls. Among them are several respectable families, who have had to endure no ordinary amount of persecution. Some not included in the above total, who seemed at one time very hopeful inquirers, have gone back, rather than give up all for Christ. In one instance, a false complaint for the recovery of an alleged debt, amounting to upwards of 600 rupees, was brought against the principal person among the inquirers, residing in an adjoining village; and, in addition to this, the landlord immediately took from him all the lands, which he and his family had been cultivating for the last fifty years, and the present produce, by force. As the administration of justice in this country is, to a great extent, in the hands of the native officials, it is utterly impossible for the people thus persecuted to obtain justice. This must necessarily be the case, if the European magistrates will not inquire into appeals against the decisions of corrupt heathen *tasildars* (native collectors) whose religious prejudices render it all but impossible that they should do justice to a Christian when all their sympathies are in favor of the heathen, and against the former, as a renegade from the national creed. In fact, the system of government, in the administration of justice, is admirably calculated to favour the persecution of converts to Christianity. The petty officers, such as the village-moosiff, police peon, *karnun*, and *merasdar*, virtually have all power in their own hands; and, as they are never proof against bribes, a person may commit any enormity, not excepting murder, with perfect impunity, provided the requisite amount of rupees be forthcoming, and withal there should be no fear of their proceedings being overhauled by the European authorities. Within my own experience, two instances of murder have occurred in this district, both the murdered persons being Christians, and Government did nothing whatever to bring the perpetrators to justice; and if we interfere, we are, forsooth, meddling with the secular affairs of the country!

#### *Statistical Returns.*

In conclusion, I would merely add, that I have nothing of importance to report with reference to the Asirvadapuram

district; and I shall merely give the following statistical returns of both districts taken together. The extent of country over which they extend, from east to west, is about thirty miles, by twelve from north to south.

Number of villages under instruction...	88
Native Clergy .....	2
Catechists and Readers .....	40
Schoolmasters 47, and Mistresses 15 ...	62
Children in Schools—	
Boys, 905; Girls, 614.....	1519
Number of people under Christian instruction.....	6546
Communicants .....	633

We collect from other reports in the latest journals, passages relating to several of the most important stations in India:

#### DOHNAVOOR DISTRICT.

##### *Preaching among the Heathen.*

Sowing the seed of the word of God, and distributing tracts among the heathen, &c., have left a powerful impression on the minds of many, and I have had cause to thank the Lord and take courage, and persevere. Many are still opposing the gospel of Jesus Christ, and endeavoring to dissuade others from embracing "the truth as it is in Jesus;" but even these obstacles are, to a great extent, removed. There is a large heathen town, called Nagencherry, five miles distant from Dohnavoor, which is inhabited by some thousands of people of all classes. I have visited this place frequently, spending a whole day there for the purpose of conversing with the heathen and distributing tracts. Many of our tracts having been carefully read, and highly appreciated, have come under my notice. On one occasion, on conversing with two stonecutters, natives of Thenkasy, near Courtallum, I was gratified to learn that they had, some years ago, received some of our tracts from itinerant readers from Nalloor, and read them with much pleasure. I asked them to show the tracts to me. They brought to me five tracts printed at the Nagercoil Mission press, and a portion of the New Testament. They confessed, before a large number of heathen and Mohammedans, that nothing but the world has hitherto prevented them from embracing this true religion. I showed them how necessary and reasonable it is to fear God rather than man, and begged them to confess Christ openly without delay. It is my rule to take up a tract and offer such elucidations on the subject as

seem necessary; and then, after catechising my hearers, I give tracts to those who desire them.

#### NALLOOR DISTRICT.

*Report for the Half-yr. end. Dec. 31, 1851.*

The following extracts from the last report of the Rev. P. P. Schaffter place before us the condition of this district at the end of 1851.

#### *Favourable movement among the Heathen.*

Generally speaking, the heathen are much more favorably disposed toward the gospel than they were four or five years ago, though secret enemies and open opposers are not, even now, wanting. Others, again, meet our addresses with a cold and unmeaning assent, more disheartening than decided opposition. But they seldom behave after this manner now; and it is not seldom the case that they lend a most attentive ear, and, by their civil answers and questions, show that they take an interest in the subject, that the subject itself is not strange to them, and that they wish for further information.

A short time ago, a very respectable heathen of our neighbourhood called on me, to inform me of the death of his mother. I took the opportunity to remind him, that, as death is common to all men, it seemed very necessary that every one should know of some sure refuge whereunto he might resort at the meeting with "the king of terrors;" that it did not appear that their false gods and the world offered any such refuge; and that therefore men ought to seek for something better. He was much affected, and said, "I will tell no lie. I have for some time past given up the worship of idols as useless. I know that all you say is true. I have a desire also to declare in favour of the truth, but my difficulties are very great: you do not know them, and though I should mention them, you could not understand them." The conversation we had was most interesting. There are many other heathen in my district of similar dispositions. They partially know the truth, and have some love for it, but, not having sufficient strength to profess it, they are still, to a great extent, in darkness.

#### *Missionary Meeting.*

With a view to excite more interest in our Christian people for the spread of the gospel and the salvation of the heathen,

we commenced, four months ago, a Missionary meeting, which is held every Saturday evening in our Nalloor church, during which I relate, in historical succession, the proceedings and success of modern Missions. I am hereby necessitated from time to time to enter into some simple geographical descriptions, which not only prove very interesting to these people—many of whom did not know before whether the earth stood on a pillar, was suspended by a rope, or was otherwise sustained—but also serve to expand their shriveled minds, and to increase their little stock of general knowledge. But our main subject, viz: the wretchedness of those natives who are deprived of the light of the gospel; the labours and sufferings of this and that Missionary in the cause of God; the conflict between light and darkness; and the general success of the gospel in some places, its more especial success in the conversion of this and that obstinate idolater and that hardened sinner; these and other particulars have produced a lively interest, and are doing much good. The people are regular in their attendance, and pay the greatest attention. Some have also, unsolicited, brought their little contributions, for the spread of the gospel among the heathen. If we except the history of the passion and death of our Lord Jesus Christ, there is no history in the world which exhibits in a clear light the wretchedness and helplessness of men, and the love of the Father in His beloved Son towards mankind, but the history of Missions. These two great subjects, also presented in every page of Mission history, have furnished us with many an excellent theme in the course of our lectures.

The success I met with in these lectures led me to the thought of making an effort amongst the other congregations, to strengthen or renew the Society which supports itinerant readers; and the success, though not so great as I could wish, has been encouraging, several people having subscribed most willingly, and, considering their circumstances, liberally, towards its support. The sum thus collected every month is valuable, as it becomes a means in our hands to stir up the minds of our people in the cause of God.

#### PAVOOR DISTRICT.

#### *Visitation of the Bishop.*

The following notice of the visit of the Bishop of Madras to Tinnevely, we introduce as bring-



ing before us one of the many confirmations held by the Bishop throughout the Tinnevely districts. They caused much interest to the Native Christians, and, we trust, have been productive to them of much spiritual benefit.

*Feb. 4.*—The Bishop, and the Secretary of the Madras Committee of the Church Missionary Society, arrived at Nalloor this morning, at ten o'clock. The candidates for confirmation, belonging to the three districts of Nalloor, Surrandei, and Pavor, assembled in the church. The service commenced at eleven, and the Bishop confirmed 313 persons. The Rev. Messrs. Schaffter, Barenbruck, and myself, being present, each of us took some part in the service. The Bishop's excellent address was translated by Mr. Barenbruck. We thought it calculated to be exceedingly useful to the people; and being desirous that the benefit should be permanent, we asked him if he would kindly allow it to be printed, and circulated amongst our people. It has accordingly been written, and printed in Tamil, forming a tract of twelve pages. It has been circulated amongst the Native Christians in the province, who have received it with much eagerness and pleasure. With the blessing of God, it will be an instrument of much spiritual good.

I regret that I was not able to take full notes of the examination of the candidates for confirmation, but I found that the demands on my time would not admit of my doing so. I am persuaded that the replies of many would have been read with considerable interest, and would have exhibited an amount of Christian knowledge amongst the people, much greater than that which they are generally supposed to possess. I feel assured, also, that our work of faith, in seeking for our people the outpouring of God's Holy Spirit, has received a peculiar blessing from God. Many, who had previously been instructed with great care, but with apparently little effect, have subsequently exhibited a clearness of view, with respect to the work of redemption and the office of the Holy Spirit, which is quite a surprise as well as a delight to me. Some persons, who had been careless for years, and who had learnt nothing for a considerable time, notwithstanding many efforts to teach them, became suddenly aroused, and were diligent in acquiring Christian knowledge. Again, many others who had walked disorderly,

and who had consequently been for a long time a great grief to me, forsook their evil deeds, and have ever since manifested a "newness of life," which encourages me to hope that the change has been wrought by the Spirit of God. These last persons, indeed, were not amongst the confirmed; but the indirect benefit of the special instruction to the candidates for confirmation has been very great.

#### TRAVANCORE AND COCHIN.

The aggregate under instruction in this Mission, in December, 1850, amounted to 3,652, being an excess of 94 above that of the preceding year. The aggregate of December, 1851, 3,979, presents an excess of 327 above that of 1850. We subjoin the statistics of this Mission in June, 1845. A comparison of them with the existing state of things will evidence the perceptible growth which has taken place during the interval:

	Bap- tised.	Unbap- tised.	Communi- Total.	School- cants.	children.
June 30, 1845,...	1317	46	1363	522	2026
Dec. 31, 1851,...	3728	251	3979	986	1860

The six districts into which this Mission is divided are occupied by ten Missionaries, two of whom are natives.

#### *Report of the Cottayam Village District.*

A year having elapsed since I last made my report of the Cottayam Village District, a brief statement of what has been since done further to advance the cause of the gospel, and the eternal interests of those who live within its limits, has now become fully due. The district is small, but the responsibility of those who labour in it is great; and not the less so, because a gracious God has long continued His mercies and forbearance to a people who have not as yet learned to appreciate them as they ought. There is, however, good doing, and much encouragement to prosecute our labours with diligence.

The Visitation and Confirmation held here by the Bishop, during the last year, was a joyful and profitable season, the latter more especially to the congregation, as was the former to the assembled brethren. About 100 young people were confirmed in this district, who had been previously very carefully instructed in the nature of the rite, and have since conducted themselves in a manner becoming the solemnity with which they

devoted themselves to God on that occasion.

The weekly meetings for the men and women of the congregation respectively have been well attended, with very few exceptions, through the whole year, though nothing striking has occurred to enable us to judge of the measure of success that has attended them.

Both the morning and evening services of the Church, on the Lord's-day, continue to be well attended. A great number of young people and children form part of the congregation—those of the Normal Girl's school, the Sunday-school, and day-schools—upon whom I look with much hope, as they are for the most part children of professing Christians, and many of them know almost as little of the practices of idolaters, or of the idolatry of the mass, as those born and brought up in Britain. A space in the church, lately kept vacant, is now fast filling up by the return of boys to the college. The Rev. E. Johnson has kindly given me assistance in the services of the Lord's-day.

I believe there is a growing disposition among the Syrians of this district to come into closer connection with us, chiefly among those of the middle and lower classes; and I am happy to report that sixteen families, consisting of about sixty souls, have cut off the badge of their heathenism—the knot of hair on the fore part of the head—and been received under Christian instruction. Thus, I trust, a brighter day is opening upon us, and that, after many years of toil and labour, of alternate hope and disappointment, we are beginning to see the long-desired fruit of our labour, the conversion of the heathen to God.

#### MAVELICARE DISTRICT.

The Rev. Joseph Peet, assisted by the Rev. Jacob Chandy, continues to prosecute his labours in this district with encouragement, although amidst various difficulties, the nature of which will appear from the following letter, dated January 24, 1852, embodying the

#### *Report for the Year 1851:*

The history of the Mavelicare Mission for the year just passed, was, and is now, very eventful. On the one hand, the opposition to, and persecution of, the church of Christ, have been more virulent than I ever experienced them in

Travancore; while, on the other hand, out of a number of catechumens, I was enabled to admit into the church, by baptism, more individuals in the year 1851 than in any preceding year.

In a country like Travancore, where Brahminical influence exerts so much sway, and the Government is the professed supporter of idolatry, sympathy with Christianity is not to be looked for. It will not, therefore, excite surprise, to hear that ill-disposed persons have been in the habit of plundering the property of our people, and otherwise injuring them. As a specimen of this species of persecution, I may mention that, about three or four months since, while some recent converts were reaping their paddy,\* upwards of sixty slaves, instigated by an influential heathen, went into their fields, and, after grossly abusing my people, took away most of their crop of paddy in open day; and, though this was publicly known, my people could not, and cannot, gain any redress.

The present serious trouble is caused wholly by a few individuals, and not by the inhabitants generally. Evil-disposed persons do indeed take advantage of this, to injure my people, chiefly with a view to plunder them; and they have been abused, beaten, robbed, manacled, and imprisoned, merely for the sake of their religion. The sway of British influence, and the power of British opinion,† prevents more virulent persecution. Yet, in the teeth of opposition, people come forward to unite themselves with us. A movement is made: a knowledge of the truth is arresting the attention, and quickening the hitherto deadened consciences of the natives to a sense of the importance of eternal things. In a word, whether I look at the state of people's minds in my own Mission, or reflect upon what I see and hear in the surrounding districts under the spiritual care of our Church Missionary brethren, I am confirmed in the correctness of a statement I ventured to advance some years ago—viz., that, humanly speaking, the conversion of Travancore to Christ is but a question of time. Let me not, however, lead any astray by inducing them to form exaggerated notions from what has been advanced. That truth is advancing, and

\* Rice is so called while it remains in the husk.

† British rule does not extend over Travancore. It is an independent State.



Christianity gaining ground, in Travancore, are facts too manifest to be hidden or denied; but it is equally a fact that Christianity has much to do, and many struggles to endure, in Travancore, before she gain the final victory. She is opposed by the Government, and dreaded by the Brahmins; but, sad to say, her worst foes are those who are nominally within her own pale.

Of our church members I am thankful to be enabled to state, that the trials of the past year have proved them to be faithful to their principles, and have, I trust, had a beneficial effect in teaching them to consider the more seriously about their souls' concerns. Our Christians, and especially our converts, have much to endure, not only of direct persecution, but also from the enticements, the threats, and the superstitious notions, of their own relatives and neighbours. One of my converts, soon after baptism, lost, after a few days' sickness, his son, and—what his superstitious neighbours considered a more awful calamity—his cows. Of course, all this domestic suffering was ascribed to the wrath of the forsaken god, and used as a powerful argument to induce him to renounce his Christian faith. But, happily, he holds to his Christian principles, and has had grace given him to submit with resignation to God's holy will.

The number of individuals admitted into the church of Christ by baptism, in this Mission, during the whole of last year, was 132. During the latter part of the year, and when the persecution was at its greatest height, I had numbers of other applicants; but, on account of the trials that would assuredly follow, I received none but those I had full reason to believe would not yield to any persecution.

#### TIRUWALIA DISTRICT.

The Rev. J. Hawkworth has forwarded the following information respecting the progress of the Missionary work at that period—

#### *Confirmation.*

The new year opened upon us auspiciously. We had just been cheered by the pastoral visit of our beloved bishop, who held two confirmations in this Mission. The first took place here, as the head-quarters, in a temporary church

hastily erected the week before the confirmation. The second was held at the out-station of Mallapalli, which the Bishop most kindly consented to visit, in order to prevent the extreme inconvenience to which the female part of the congregation would have been subjected, had they been under the necessity of coming here. The road through the jungle, a distance of about fourteen miles, was very obligingly cleared by the circar government\* at my request. The people were greatly delighted to see their Bishop amongst them. It was the first episcopal visit they had been favoured with; and I am sure the congregation and their resident minister, a native clergyman, will long remember his lordship's kindness with gratitude. Even the heathen appeared to exert themselves heartily to help us on our way. There were no regular bearers to be procured. It was delightful to think, as we went along the new road—made by heathen hands, to enable the servant of the Lord to carry far up into their country his Master's message—it was delightful to think that the day is coming when those who are now outcasts shall be brought into the bond of the covenant, and shall say to the Lord's servants, "We will go with you: for we have heard that God is with you." May that day speedily arrive! Our dear friend, Mr. Ragland, accompanied the Bishop. Altogether, 243 candidates were confirmed in this Mission. I am persuaded that a blessing has been vouchsafed. The number of applicants has increased, and I think I see more earnest attention paid.

The following gives us a glimpse of the present melancholy condition of the ancient Syrian Church in India. It will be remembered that the late Bishop of Madras found it useless to attempt any reformation through the instrumentality of the Syrian clergy, and at length sanctioned the Missionaries of the Church Missionary Society in gathering converts from among them into the fold of the Church of England.

#### TRICHOOR.

*Report for the half yr. end'g. Dec. 30, 1851.*

#### I.—*Out-Stations.*

1. *Kunnankullam.* Some great crisis is probably at hand with regard to the Syrian church at this Station. The whole of the Syrian community is in a

\* The government of the circar, or district.

most divided state, and many are anxious to be joined to a purer faith. One party of Syrians have separated from the rest, and are anxious to build a church of their own, subject to no episcopal jurisdiction. They have made a formal application to the resident for a spot of ground, rent free, for the purpose of erecting the edifice, the cost of which is to be defrayed by joint subscriptions. A rich Syrian, belonging to their body, has contributed to a large amount. It is, however, doubtful whether they will be able to put their plans into execution, as the other party strenuously oppose, and have a large majority on their side. The priests and people have applied to me to aid them in securing a piece of ground for erecting their church. I have let this party know that I am at liberty thus to interfere, unless they altogether renounce their errors. The system of mutual co-operation with the Syrian church, with a view to the removal of errors both in doctrines and practice, has been tried without effect at Cottayam. The Syrian church is evidently in a most critical position at present. Harassed by internal discords, with no acknowledged head, the clergy ignorant, and incapable of instructing, the condition of the people is deplorable in the greatest degree. Many are anxious for a purer faith, but have not sufficient fortitude and faith to bear the trials and persecutions attendant on a separation from their communion. Since, however, the Syrians have had circulated among them the Word of God in an un mutilated and incorrupted state, we may hope that they will gradually put away all their heterodox doctrines, and simply receive "the truth as it is in Jesus." The Word of God has been very widely dispersed at this Station, which contains a population of at least 12,000 Syrians, of whom every family, I believe, is in possession of God's Word; which has been distributed by myself, or procured from other quarters by them.

2. *Mulicherry.* The congregation at this Station is composed of converts from the Roman-Catholic faith, most of whom have been placed in possession of that book "which is able to make them wise unto salvation through faith which is in Christ Jesus." The members of this congregation do not all reside at Mulicherry itself, but several live at Kotapade, about eight miles distant, and are connected with the present members of the

congregation of Mulicherry. The emissaries of Rome have commenced to bestir themselves to oppose the truth in these parts. Within the last few months, a Romish priest, from the convent near Cottayam, arrived at Kotapade, and compelled all the people who had received our books to bring them to the church, under pain of excommunication. As soon as the whole were collected, they were publicly burned, in the presence of the people. He, however, took the precaution to reserve the covers for his own use, for binding Roman-Catholic works. Thus the blind are leading the blind, and both are falling into the pit. The priest above alluded to has been collecting a large sum of money from all the Romish churches, for the purpose of defraying the expenses of the press near Cottayam, and publishing works referring to the Romish church. I understand that they are about to make a version of their own Scriptures in the Malayalim language. Considerable activity, therefore, is evinced by the Romanists, in the propagation of their blasphemous tenets. Their efforts are directed to repress the spirit of inquiry that has been excited among the people; and this has been the cause of their committing our Scriptures and tracts to the flames at Kotapade. The people, I am informed, were in the habit of proposing to their priests, from the Scriptures, questions of difficult solution, which was reported to the Romish priest from Cottayam, who publicly burnt all our books, to put a summary end to such discussions. Hence the Romanists, like the Pharisees of old, "shut up the kingdom of heaven against men: for they neither go in themselves, neither suffer they them that are entering to go in," But, notwithstanding that the powers of hell thus combine together, the truth of God's Word shall finally prevail. "The knowledge of the Lord shall cover the earth," and the kingdom of Satan be finally destroyed. The Romanists, in order still further to prejudice the minds of the people, have spread a report that in England a considerable number of families have embraced the Roman-Catholic faith. The allusion was of course made to the Tractarian apostacies. The facts were undeniable; but I caution my informants not to fall after the same example of unbelief, as the unhappy individual alluded to had been deluded to "believe a lie." But notwithstanding



this opposition, my efforts have been directed simply to preach justification by faith through Christ alone, "without the deeds of the law." May the Spirit of the Lord apply the Word more and more to the hearts and consciences of the hearers!

## II.—*Congregations.*

Within the last half-year I have had nine baptisms, and of these four were adult baptisms. The congregation at Trichoor comprises a total of 278 souls, and that at Mulicherry, including Kotapade and Kunnankullam, comprises 273 souls, making a total of 551 souls in connexion with this Mission. The number of communicants at Trichoor amounts to seventy-six, and that at Mulicherry to forty-five, making a total of 121. The number of attendants on the Lord's-day morning divine service has averaged 110 at the Trichoor church. The present congregation is chiefly composed of converts from heathenism; and it has been our endeavour to instil into their minds, as opportunity has presented, the more simple doctrines of the Christian faith. Man's fallen nature, his inability to justify himself, our full redemption through Jesus Christ, sanctification of the Spirit, necessity of prayer, and holiness of life, have formed suitable topics for their instruction. May the Spirit apply the word spoken in weakness to their souls! Not forgetting the imperfections of human nature, we have every reason to believe that the people are endeavouring to improve in the knowledge of divine things. To some, however, who have not walked worthy of their high vocation, we have had occasion to administer reproof. It is by no means an easy matter to guide the native mind into right paths. It is morally very imbecile, deceitful, and corrupt, fortified with no Christian principles, and hence an easy prey to the snares of sin. The moral atmosphere around us is contaminating in the highest degree. The superstitions, the idolatries, and vices of the worst kind, prevalent here, both among heathen and Roman Catholics, exercise a baneful influence over the minds of those who have been joined to the true faith; and hence the utmost vigilance is required, lest any, owing to the contagious influence around, fall into sin; add to which, the desperate wickedness of the human heart, the source and fountain of all moral pollutions. Such are some of the impediments we

have to contend with. Divine grace alone can surmount every obstacle; for however one may plant, and another water, yet God alone can give the increase.

## III.—*Readers.*

Within the last half-year the readers have continued their usual itinerations among the heathen. The villages lying within about eight miles of Trichoor to the north, south, east, and west respectively, are weekly visited by them, and tracts distributed. Within the course of a month they traverse all the principal villages around Trichoor. The Nambouri Brahmin, who has been accompanied by an assistant reader, has also distributed books amongst the higher caste of natives. One high-caste native, to whom he disposed of a copy of the New Testament for a trifling amount, he engaged to read it, and walk in accordance with the instructions given, provided there is nothing contrary to truth in it. The native alluded to is a man of considerable influence; and in their heathen state he and the Nambouri were on terms of great intimacy. I trust it may please the Lord to discover to him the truth contained in His Word, and that grace may be vouchsafed to enable him to walk conformably thereto.

## Progress of the recent Reformation in Ireland.

Although not strictly within the province of this journal, yet the recent movement among the Romanists in portions of Ireland has attracted so much attention and promises so much of fruit, that we may not improperly devote a small part of this number to extracts from late English papers on the subject.

### CONVERSIONS FROM ROMANISM IN IRELAND.

We copy, says an English paper, the following, which can be relied on, from the *Clare Journal*, published in Ennis:

"*Conversions from Romanism.*—Of the various converts from the Church of Rome to the United Church of England and Ireland, which have recently taken place among the higher classes in this neighborhood, we have now to record the peaceful and happy death, at an advanced age, of one who was well known and much respected in this town—Mrs. Laffan, late of Claremont, near Ennis. This lady, who was a near relative of several high dignitaries in the Roman Catholic Church, has, for a number of years, according to

her own account, entertained strong doubts of the truth of the religious system in which she had been brought up; and for the last few months of her life she refused to take any spiritual instruction from the clergy of the Church of Rome, several of whom had been brought to visit her from fifteen miles around, in order if possible to shake her resolution of dying a Protestant. Their efforts, however, proved ineffectual; and she gave those reverend gentlemen plainly to understand that all the preparation for death and eternity which she required was to be found in Christ and in Him alone. Shortly previous to her death she was visited, at her own earnest request, by the Rev. Charles Ward of this town: she was also visited by, the Rev. Mr. Langford of Milton Malbay. She expired about 10 o'clock in the morning, full of faith and hope, at the village of Lahinch, where she had been residing since last autumn."

We also understand from a private source fully entitled to credit, that two other conversions of persons in a high position in that town have just taken place. They are of those of the O'Gorman, and his daughter, Miss O'Gorman. The O'Gorman (who is maternal uncle to the O'Gorman Mahon, M. P. for Ennis) is the head of one of the oldest Roman Catholic families in Ireland. The O'Gorman and his daughter were both, within the last few days, admitted by the vicar of Ennis into membership with the reformed Church of Ireland.

The following is from the *Clonmel Chronicle*:

*Conversion of the Rev. Mr. Wall, R. C. C.*—We are permitted on the highest authority to announce the conversion, from Popery to Protestantism, of the Rev. Richard Wall, late Roman Catholic curate of Leskipsan in this diocese. The reverend gentleman has forwarded the formal resignation of his cure to Dr. Foran, the Roman Catholic Bishop of Waterford and Lismore. The document is a highly interesting one, remarkable for the amount of scriptural research displayed by the writer, as well as for its peculiar simplicity and earnestness of style. In other districts of Ireland the work of Reformation is going on with a rapidity that has quite alarmed the Roman Catholic priests, who are trying to stop it by their sermons from the altar.

With regard to Mr. Wall, we may add

that on Whitsunday, the Rev. Richard Wall, late R. C. C. of the parish of Leskipsan, and another person, solemnly abjured the errors of Popery under the spiritual direction of the Rev. Thomas Scott, and received the Lord's Supper in St. Thomas's Church. Mr. Wall speaks Irish, and will probably be found hereafter a useful missionary among the Irish-speaking population. He is now under the care of the Priest's Protection Society.

On Ascension Thursday, after morning service in Derry Cathedral, two respectable men, heads of families, renounced the errors of the Church of Rome, and were admitted by the curates of the cathedral into communion with the United Church of England and Ireland, in the presence of the Very Rev. the Dean of Derry. Several persons in the vicinity of Nenagh have embraced the Protestant faith. Some of them walking through the streets were obliged to seek the protection of the police from the fury of the populace.

The *Mayo Constitution* says—"The great religious movement in this country is advancing rapidly but silently—silently as far as the Reformers are concerned, but with a tremendous howl from a band of interested priests, and egotistical, vain, mercenary, well-remunerated patriots. The annual income of many of the priests must be very seriously damaged by this work of missions. It hits a priest on one of his most tender points, and we certainly do not wonder that he makes a noise. Again, the stock in trade for all agitators, the political screw whereby they have squeezed all concessions from timid legislators, the ladder by which they have mounted to power and arrogance, was the presence and boast that Ireland is a Roman Catholic country. It was their custom to speak of it as if there were no Protestants in it whatever. Now, between emigration and famine and conversions, the Roman Catholic population is so diminished that, outside the workhouses, there are as many Protestants as Roman Catholics in Ireland. Further, the constant drain from the Roman Church by these conversions over all parts of the kingdom will very soon leave the Papal party in the minority. This being so, the stock in trade is done, and all the old clap-traps must be laid aside. To prevent this, to stem the tide of these conversions, all these interested



parties are toiling with the most frantic efforts; but, according to the old adage, they are stemming the tide with a pitchfork—it is rolling on past them and in spite of them. The following, from our correspondents, show the way in which, and the rate which, this impetuous current is running:

*Achill.*—The Lord Bishop of Tuam and the Rev. A. R. C. Dallas visited this most interesting locality a few days ago. They were received everywhere with the most hearty welcome, and sometimes with the most boisterous acclamations of the people. His lordship, in company with Mr. Dallas, and the resident clergy, the Rev. Messrs. Nangle, Lowe, Baker, and Rodgers, examined the children at the two principal missionary stations, the Colony and Meelan. The number on

the rolls of the different schools was 1,167, and there were in attendance on the day of examination 770. The visitors were highly pleased with the progress of the children, and in a few days left this interesting spot, thanking God for such a work as His grace and providence originated, and is fostering, and maturing. The new church at the Sound is about to be opened next month. Another large church will be built this year at the Colony, that now used being too small to give accommodation to the congregation. There is a third church at Meelan. In addition to all, there are three other stations where divine service is held in private houses. Eighteen years ago, when Mr. Nangle went to the island, there was neither a Bible nor Protestant in the parish.

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## Intelligence.

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THE overland mail brings dates from Shanghai to 14th June. Bishop Boone's health was still feeble, as in the absence of the Rev. Mr. Syle for month, additional duties had devolved upon him. In view of his approaching departure, the Bishop had desired Mr. Syle to take a brief vacation, trusting that he would thus be enabled to encounter the increased labour about to devolve upon him. From this excursion Mr. Syle had returned, a good deal benefited.

The Bishop reports the baptism of two persons on Whitsunday. The eldest a man over fifty, a literary graduate, of good scholarship, the head teacher of the Mission school. He had been for some months a candidate, during all of which time he had manifested an unusual earnestness, apparently under deep convictions of his sinful

ness and need of a Saviour, and expressing his firm persuasion that there was no one of whom he had ever heard, save Christ, who could save him.

The other person baptized was a youth of fifteen or sixteen, who had been for five years a member of the school. Two years since he applied for baptism, and in all that time his conduct has been satisfactory.

We have to acknowledge further communications from friends in several dioceses, affording the information so much needed, in order to obtain a perfectly accurate list of the parishes in the Church. As this is a thing nowhere to be found, we trust that another year may enable us to afford a list which shall be satisfactory, and at the same time generally useful.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th Aug. to the 15th Sept., 1852.

#### MAINE.

*Gardiner*—Christ..... 26 00

#### VERMONT.

*Windsor*—St. Paul's..... 8 00

#### RHODE ISLAND.

*New-Port*—Zion, rec'd 28th February last..... 29 00

#### NEW-YORK.

*Brooklyn*—Christ, S. S., Chi..... 25 00  
 Holy Trinity, first qrs. sal'y Miss Tenney, Chi..... 100 00  
*Hempstead*—St. George's, Af., \$5; Gen., \$16 44..... 21 44  
*Tarrytown*—Christ..... 25 73  
*Troy*—St. John's, ed., Chi..... 25 00  
*Miscellaneous*—Miss Eliza Turner, Africa..... 100 00  
 Mrs. B. and Miss J. .... 200 00  
 F. C. M..... 5 00 502 17

#### NEW-JERSEY.

*Elizabethtown*—St. John's, part off'gs 17 12  
*New-Brunswick*—Christ, proceeds of work of an aged lady, by Rev. Dr. Cutler..... 20 00 37 12

#### PENNSYLVANIA.

*Paradise*—All Saints. See note.\*  
*Philadelphia*—Gloria Dei, Fem. S. S., for Africa..... 20 00  
 St. James, earnings of a domestic..... 25 00  
 Do., a poor member for Bp. Payne, Af..... 5 00 50 00

#### MARYLAND.

*Georgetown, D. C.*—St. John's, col'd S. S. for Afr..... 5 00  
*Washington, D. C.*—Grace, S. S. (Island) Af..... 10 57 15 57

#### VIRGINIA.

*Accomac*—Dr. H. G. Seymour..... 6 00  
*Albemarle Co.*—St. Paul's, Mrs. Dr. Garrett. Af. and Chi..... 5 00

*Fairfax Co.*—Theol. Sem. of Virginia, Chi., \$10; ed., do., \$5; Fem. Sch., do., \$25-\$40; Af., \$9 50; Monrovia, \$28 68-\$38 18..... 78 18  
*Alexandria*—Christ, Gen. \$3; Caval-la Ch., \$10; Af., \$1; Chi., \$1; Misses M. and J. Mandeville, for Mrs. Hill's Sch., Athens, \$5, 20 00  
*Staunton*—Mrs. H. F. Stribling, through Rev. T. S. Castleman, for Mrs. Hening's Sch., Cape Pal., Af..... 5 00  
*Westmoreland Co.*—Washington parish..... 5 00 119 18

#### SOUTH CAROLINA.

*Charleston*—St. Philip's..... 1 00  
 St. Michael's..... 43 82  
 Mo. Miss. Lec..... 0 50  
 St. Paul's..... 36 00 81 32

#### GEORGIA.

*Athens*—Emmanuel, Miss Mary J. Gaillard, Bp. Boone, Chi.,  $\frac{1}{2}$ ... 5 00

#### OHIO.

*Berkshire, Delaware Co.*—Grace... 7 86  
*Delaware*—St. Peter's..... 20 00  
*Massillon*—St. Timothy's, Mrs. Dwight Jarvis, \$10 60; Mrs. E. C. B. Cummins, \$1; Rev. E. H. Cumming, \$3 40..... 15 00  
*Portsmouth*—All Saints, S. S..... 5 00 47 86

#### ILLINOIS.

*Lancaster*—"M. S. M.," Chi. and Af. 10 00

#### WISCONSIN.

*Milwaukee*—Mrs. Wm. Jackson, Af., \$5; Gr., \$5; Chi., \$5..... 15 00

#### MISCELLANEOUS.

Rev. Henry Anthon, D. D., the amount rec'd by him from various contributors to aid in building a Ch. at the Mission station in Africa, lately in charge of Rev. Mr. Hening..... 500 00

#### LEGACIES.

Estate, B. H. Punchard, dec'd. .... 1470 68  
 Estate of late Mrs. Susan B. Brown, Philadelphia, by Bp. Potter, the half of one-fourth part. . . 250 00  
 Estate of late Mary Lewis, of Wayne Co., Western New-York, for "purchase and distribution of Bibles in Foreign Lands." On account..... 200 00

Total August 15 to Sept. 15.....\$3,366 90

Total June 15 to Sept. 15, \$7,269 94.

\* *Paradise*—All Saints. In the tabular statement in the August number, the contribution of \$8, (acknowledged in number for September, '51,) was omitted.